The Four Universal Monarchies of the Prophecy of Daniel, and God's Everlasting Kingdom

James Springer White

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These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. ***Daniel 7:17, 18*****.**

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NOTE: THIS small work is presented for the benefit of all into whose hands it may fall, but particularly those who have not heretofore examined those Prophecies which relate to the destruction of the kingdoms of this world and the establishment of God's everlasting kingdom. In hastily preparing it, we have followed the excellent arrangement of Geo. Storrs, in his work published in 1843, and, in regard to the four kingdoms of Daniel, we have more or less used his language.

PUBLISHER.

EXPOSITION OF *Daniel 2:31-44*, OR NEBUCHADNEZZAR'S DREAM

WE most solemnly believe that God designed that his word should be understood; but not without searching the Scriptures, comparing one portion with another, and earnest prayer for that Spirit to guide into truth, which at first inspired holy men to write. In order to come to the knowledge of the truth, we must possess a child-like, teachable spirit, then pray much for divine aid. The blessed Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." *Matthew 11:25, 26*.*FUMP 3.1*

We do not agree with some who say that the prophecies cannot be understood. Revelation is something made known, and, of course, to be understood. A man may say in truth that he does not understand the prophecies; but to assert that they cannot be understood, is quite another thing; and he who says it, must be infidel in his principles. Not that he rejects the whole of revelation; but he virtually denies that a part of the Bible is a revelation. Some men who denounce infidelity with an unsparing hand, tell us that we cannot understand the prophecies. What is this but infidelity?*FUMP 3.2*

We should humbly, and in faith, seek for the aid of the Holy Spirit to give us understanding, and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain. We will now examine the second chapter of Daniel, and for the sake of brevity begin with *verse 31*.*FUMP 4.1*

Verses 31-36. "Thou O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image upon his feet that were of iron, and clay, and brake them to pieces: then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the

summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."*FUMP 4.2*

We wish here to inquire, Where did the stone strike the image? Answer, "upon his feet." We shall have occasion to refer to this fact again.*FUMP 4.3*

PICTURE AND TEXT

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

"And after thee shall arise another kingdom inferior to thee."*FUMP 5.1*

"And another third kingdom of brass, which shall bear rule over all the earth."*FUMP 5.2*

"And the fourth kingdom shall be strong as iron:" "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided."*FUMP 5.3*

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."*FUMP 5.4*

Verses 37, 38. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art [or, thy kingdom is] this

head of gold."*FUMP 6.1*

Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great grandson of Noah. See *Genesis 10:8-10*. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar, who was its last king.*FUMP 6.2*

Verse 39. [First part.] "And after thee shall arise another kingdom, inferior to thee."*FUMP 6.3*

What kingdom succeeded Babylon? See *Chap. 5:28*. "Thy kingdom [Babylon] is divided, and given to the Medes and Persians." Then the Medo-Persian kingdom was the second universal kingdom, and is represented by the breast and arms of silver.*FUMP 6.4*

Verse 39. [Last part.] "And another third kingdom of brass shall arise, which shall bear rule over all the earth."*FUMP 6.5*

What kingdom was this? See *Chap. 8:5-7, 21*. Here we learn that Grecia conquered the Medo-Persian kingdom and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom, which is represented by the brass of the image.*FUMP 6.6*

Verse 40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."*FUMP 6.7*

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See *Luke 2:1*. "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." Who was Caesar Augustus? A Roman Emperor. Here, then, we have the fourth kingdom, represented by the legs of iron.*FUMP 7.1*

Verse 41. [First part.] "And whereas thou sawest the feet and toes,

part of potters' clay and part of iron, the kingdom shall be divided."*FUMP 7.2*

What kingdom shall be divided? Answer. The fourth kingdom. The Western empire of Rome, between the years A. D. 356 and 483, was divided to ten divisions, or kingdoms. 1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483. Thus the kingdom was divided as designated by the ten toes.*FUMP 7.3*

Verse 41. [Last part.] "But there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with the miry clay."*FUMP 7.4*

The Roman or iron power, through the influence and authority of Papacy, or Papal Rome, stretched itself among the clay so as to be mixed with it, and thereby kept up the strength of iron.*FUMP 7.5*

Verses 42, 43. "And as the toes of the feet were part of iron and part of clay, so the kingdom [Roman kingdom] shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they [Romanists] shall mingle themselves [Rome Papal] with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."*FUMP 7.6*

How exactly has all this been fulfilled. Romanism, or the Roman Church, while it has mingled with all nations, has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth, or Roman kingdom is thus perpetuated, though divided.*FUMP 8.1*

Verse 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."*FUMP 8.2*

We shall do well to notice with care (1) what kings, or kingdoms are here referred too. Most certainly they are the ten kings of the divided fourth kingdom; for they are the subject of discourse. And (2) the kingdom set up. It is the fifth universal kingdom, and is never to be destroyed and left to other people. It is, therefore, the immortal kingdom. The subjects will not pass from one set of rulers to another, as has been the case with the four previous kingdoms.*FUMP 8.3*

In regard to the fifth kingdom, set up by the God of heaven, there are at least two general views.*FUMP 8.4*

One is, that it is the kingdom of grace, which was to increase till it filled the whole earth; "for" say they who hold this view, "the stone was to roll and grow till it became a great mountain, and filled the whole earth." Unfortunately for this view, however, there is not a word of Bible testimony to sustain it.*FUMP 9.1*

The other is the Bible view as follows: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." *Chap. 2:34, 35*. Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no place is found for it - all earthly kingdoms are broken and cease to exist - then the stone becomes a great mountain and fills the whole earth. This view of the subject is in perfect harmony with the testimony of the Old and New Testaments.*FUMP 9.2*

But we would inquire of those who teach that the kingdom of grace was set up by our Lord Jesus Christ 1800 years since, Had God no "kingdom of grace" before the first advent of Christ? If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses and the Prophets have perished without hope, for certainly no man can be saved without grace.*FUMP 9.3*

But let us look at this subject a little further. Where did the stone

strike the image when it smote it? Not on the head - Babylon; nor on the breast and arms - Media and Persia; nor on the belly and thighs - Grecia; nor yet on the legs - Rome Pagan, as it should have done, if the kingdom was set up at Christ's first advent. Where, then, did the stone smite the image? Answer. *"Upon his feet"*. Now it could not smite the feet before they were in being; and they did not exist till several hundred years after Christ's crucifixion, till the fourth, or Roman kingdom was divided; which we have seen did not take place till between the years A. D. 356 and 483.*FUMP 9.4*

But that the kingdom was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come." it must have been future then. Again. The mother of Zebedee's children understood it to be future when she desired our Lord to grant that her two sons might sit, "the one on the right hand and the other on the left, in thy kingdom." It was still future when our Lord ate the last passover. See *Luke 22:18*: "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." So, it had not then come. Let us see if it had come when Christ hung on the cross. See *Luke 22:42*. "Lord, remember me when thou comest into thy kingdom." Thus, to his death, it seems, his kingdom had not been set up.*FUMP 10.1*

But did he not set it up before his ascension to heaven? See *Acts 1:6*. "Lord, wilt thou at this time restore again the kingdom to Israel." Not done yet. Now see *1 Corinthians 15:50*. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." This settles the question that the kingdom of God is not set up till the saints put on immortality, or not till they enter the immortal state, which Paul tells us, [*verse 52*,] is "at the last trump," and the Apostle tells us, [*2 Timothy 4:1*,] that "the Lord Jesus Christ shall judge the quick and the dead at his appearing and kingdom." And again he tells us, [*Acts 14:22*,] that "we must through much tribulation enter into the kingdom of God;" and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the Apostle's estimation.*FUMP 10.2*

The kingdom is a matter of promise. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith,

and heirs of the kingdom which he hath *promised* to them that love him?" *James 2:5*. It is yet to come. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."*FUMP 11.1*

But when will the kingdom of God be set up? See *Matthew 25:31-34*. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then, and not till then, will the kingdom of God be set up, "for flesh and blood cannot inherit the kingdom of God."*FUMP 11.2*

The miniature exhibition of the kingdom of God at the transfiguration [*Matthew 16:27, 28*; *17:1-5*] is designed to show the nature of the kingdom, and when it will be set up. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." ["Till they see the kingdom of God." *Luke 9:27*.]*FUMP 11.3*

This promise was shortly fulfilled on the mount. "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him."*FUMP 12.1*

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.*FUMP 12.2*

2. The glory of the Father was there. It was a "bright cloud" of the divine glory, out of which came the Father's voice.*FUMP 12.3*

3. Moses and Elias appeared; the one, the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.*FUMP 12.4*

4. The use the apostles made of the scene. The apostle Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his second epistle, has given the church of all coming ages instruction how they may ensure an abundant entrance "into the everlasting kingdom of our Lord Jesus Christ." "For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." This he says was "when we were with him in the holy mount." *2 Peter 1:16-18*. This scene was a demonstration of Christ's second, personal and glorious coming, and shows that the kingdom will be immortal when set up, and that it will be set up at the period of the second advent and resurrection of the just.*FUMP 13.1*

But it is urged as an objection to the view here presented, that our Lord said, "the kingdom of God is within you." But notice the party addressed. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. [Margin, outward show.] Neither shall they say, Lo here! or, Lo there! for behold the kingdom of God is within you." [Margin, among you.] *Luke 17:20, 21*. Did our Lord mean to say that the kingdom of God was within the Pharisees? Certainly not. He says of them, [*Matthew 23:13*,] "Ye shut up the kingdom of heaven against men: for ye neither go in, neither suffer ye them that are entering to go in."*FUMP 13.2*

But did our Lord intend to teach that the kingdom was then among them? If so, why did he speak a parable in *Chap. 19:11*, and onward, to disabuse the minds of the people, "because they thought that the kingdom of God should immediately appear?" He clearly teaches in that parable, that they were not to expect the kingdom of God till he should return from heaven, at which time he would reward his faithful servants, but would say, at the same time, "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me." We understand our

Saviour to teach [*Luke 17*] that his coming and kingdom will not be with outward show to the unbelieving world, and that while those who hold the spiritual views of this subject shall be saying, “See here, or see there,” the first they know it is upon them. The whole heavens blaze with his glory, and the earth trembles at his presence. “And they shall say to you, See here! or, See there! go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.” *Verses 23, 24*.*FUMP 13.3*

We admit that the phrase “kingdom of heaven” does not always refer to the future, immortal kingdom; but in such cases it should be understood so as to harmonize with the plain declarations of Christ, Daniel, Paul and Peter, already presented. “Then shall the kingdom of heaven be likened unto ten virgins,” etc. *Matthew 25:1*. This parable applies to the history of those who hear the gospel of the kingdom, and who may become the subjects of the kingdom. “For the kingdom of heaven is as a man traveling into a far country.” *Chap. 25:14*. This refers to Christ who is to be king of the future kingdom*FUMP 14.1*

The parable of the “mustard seed” and “leaven” represents the grace of God in men, which makes the preparation necessary to constitute them subjects of the kingdom, so it is called the “kingdom of heaven” in regard to the result. We would say the same of *Romans 14:17*.*FUMP 15.1*

Christ preached the kingdom of heaven at hand. *Matthew 4:17*; *Mark 1:15*. But “at hand” in these passages is from the Greek word *eggikee*, which signifies, “has approached; drawn near.” It was then at hand in the sense of being next to come. What kingdom was at hand when Babylon was in power? Answer. The Medo-Persian. Why? Because it was next to come. What kingdom was at hand when the Medo-Persian was in power? Answer. The Grecian, because it was next to succeed it. What kingdom was at hand when Grecia was in power? Rome, because next to come, as a kingdom of universal empire. What kingdom is at hand when Rome is in power? God’s everlasting kingdom. Why? Because that is the next kingdom of universal empire.*FUMP 15.2*

Paul taught his brethren [*2 Thessalonians 2:2*] that the day of Christ was not at hand; but the Greek word translated “at hand” in this case is *enesteeken*, “to place in, or upon; to stand near; impend.” In this case Paul would not have his brethren believe that the day of Christ was impending, or immediately to come in their day; while in the other case the kingdom of heaven had drawn near, as the next universal empire.*FUMP 15.3*

The distinct offices of our Lord Jesus Christ are Prophet, Priest and King. No two are filled at the same time, but they succeed each other. Those who have all three fulfilled at the same time make perfect confusion of plain Scripture testimony. In Christ’s life and ministry on earth he was a Prophet, or teacher. Said Moses, “The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.” *Deuteronomy 18:15*. And Peter, speaking of Christ, testifies that “Moses truly said.” Christ ascended up to heaven to be a priest. “We have such an high priest,” says Paul, “who is set on the right hand of the throne of the Majesty in the heavens, a minister of the Sanctuary,” etc. *Hebrews 8:1, 2*. That he was not a Priest while on earth, is positively declared in *verse 4*. “For if he were on earth, he would not be a Priest.” The book of Hebrews places Christ’s priesthood in the heavenly Sanctuary. And when his priestly office shall be fulfilled, he will lay off his meek, priestly attire, and put on his kingly robes and crown, to ride forth to the destruction of his enemies, and the salvation of his people. Then there will be “on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.”*FUMP 15.4*

Christ is the rightful heir to David’s throne. Read the angel’s testimony to Mary. *Luke 1:32, 33*. “He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” When speaking of the throne of Israel, the Prophet says:- “I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.” *Ezekiel 21:27*. When Pilate asked Jesus if he was king, he replied, “To this end was I born.”*FUMP 16.1*

The earth restored will be the territory of his kingdom. Paul, in speaking of the promise of the land made to Abraham, says, “Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ.” *Galatians 3:16*. Abraham had no inheritance in the land, and Christ had not where to lay his head. But the promise will be fulfilled gloriously in the immortal kingdom. Christ will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” This world was originally made for man; but the first Adam having lost it, together with his life, the Second Adam came to purchase both the one and the other. At his second coming, he will redeem the purchased possession. He will raise the sleeping saints, and change the living righteous. He will remove the curse and its effects from the earth, and restore it to its Eden glory. This will be the territory of his kingdom. Then Abraham and Christ will share the promise and all who are of faith will be “blessed with faithful Abraham.” Then “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. The “saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.” *Daniel 7:18, 26*. The immortal saints will be the subjects of God’s everlasting kingdom. The New Jerusalem “that is above, and is free,” will come down from God out of heaven and be the metropolis of the immortal kingdom.*FUMP 17.1*

Abraham looked for this same City which hath twelve foundations. And the holy law of God which is to be kept here, as the moral condition of entering the City, to enjoy a right to the tree of life, will doubtless be the eternal law of the kingdom. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City.”*FUMP 18.1*

Now comes the inquiry, “Watchman, what of the night?” In what period of prophecy are we now? Are we in the kingdom of Babylon, under the “head of gold?” No. That has passed long ago. Are we in the Medo-Persian empire? Long since that kingdom was numbered with things passed. Are we in Grecia? That, too, was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the “legs of iron?” No. Long since that empire

fell. Where are we, then? Answer. Down among the feet and toes. How long since those divisions came up, which constitute the feet and toes? Nearly fourteen hundred years. Almost fourteen hundred years we have traveled down in the divided state of the Roman empire. Where does the stone strike the image? “Upon his feet.” Where are we now? In the feet. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it. Then will the everlasting kingdom of God be set up which shall never be destroyed.*FUMP 18.2*

EXPOSITION OF *Daniel 7*, OR THE VISION OF THE FOUR BEASTS

IN communicating instruction to the children of men, God is pleased to give “line upon line, precept upon precept, here a little, and there a little.” The Saviour saith, [*John 16:12*,] “I have yet many things to say unto you, but ye cannot bear them now.” Revelation has not only been progressive, but the same truths have been repeated again and again, under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating, to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on, our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his Word. He has given them way-marks to determine the truth of his Word, and to mark the period of the world in which they are living.*FUMP 19.1*

To illustrate: Suppose you were traveling a road with which you were unacquainted. You inquire of a stranger - he tells you that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild and benevolent Prince that the world ever saw; that in that city there was neither sickness, sorrow, pain nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and traveling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see “a lion” having “eagle’s wings.” At a distance beyond that, you will come to another monument, having on it “a bear” with “three ribs in his mouth:” passing on still, you will at length arrive at a third monument, on the top of which you will behold a “leopard” having “four wings of a fowl” and “four heads.” After that, you will come to a fourth, on which is a beast “dreadful and terrible,” with “great iron teeth” and “ten horns.” And lastly, you will come to another place, where you will see the same beast, with this difference; three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having “eyes like the eyes of man, and a mouth.” The next thing you will look for, after passing the last-mentioned sign, is the city.*FUMP 19.2*

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. There, say you, is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth. Your faith increases as you travel on. What next do you look for? Not the city, certainly. No, you look for the leopard? Well, by and by you behold that, in the distance. There it is, you cry; now I know he has told me the truth, and it will come out just as he said. Is the next thing you look for the city? No, you look for that terrible beast with ten horns. You pass that, and say as you pass, how exactly the man who directed me described everything. Now your faith is so confirmed that you almost see the city; but, say you, there is one more sign to pass; viz, the horn with eyes, then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, There it is! All doubt is now removed; you look for no more signs; your longing eyes are fixed to gaze on the glorious city next, and probably no man now, however wise he might profess himself, could make you discredit what your director has told you. The city - the city, is fixed in your eye, and onward you go, hasting to your rest.*FUMP 20.1*

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the judgment of the great day! Let us, then, examine the chapter before us.*FUMP 21.1*

Verses 1-3. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea, [waters, denoting people, see *Revelation 17:15*,] and four great beasts came up from the sea, diverse one from another."*FUMP 21.2*

These four beasts are explained by the angel to be four kings. *Verse 17*. In *verse 23*, they are said to be four kingdoms, which shows that the word king, in these visions, signifies kingdom.*FUMP 21.3*

PICTURE AND TEXT

Verse 4. “The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man’s heart was given it.”

PICTURE

Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in *Chap. 2*. The eagle’s wings represent the rapidity of its conquests, and the soaring pride of its monarchs. “For lo, I raise up the Chaldeans, ... [Babylon,] they shall fly as the eagle that hasteth to eat.” *Habakkuk 1:6-8*. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, [*Chap. 4:31-37*,] or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.

Verse 5. “And behold, another beast, a second, like to a bear, and it raised up itself on one side, [representing two lines of kings, one much longer than the other,] and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh.”*FUMP 23.1*

PICTURE

We have already seen that the Medo-Persian kingdom succeeded Babylon. It is clearly the kingdom here described. It was noted for cruelty and thirst of blood. The ribs in its mouth may denote the union of Media, Persia and Chaldea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over one hundred and twenty-seven provinces. See *Esther 1:1*.

PICTURE AND TEXT

Verse 6. “After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads and dominion was given to it.”

PICTURE

There can be no dispute with respect to this being Grecia; four wings denoting the rapidity of its conquest under Alexander; the four heads, its division into four parts after Alexander died and his posterity were murdered.

PICTURE AND TEXT

Verse 7. “After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.”

PICTURE

PICTURE AND TEXT

Verse 8. “I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.”

PICTURE

These verses will properly claim our attention when we come to consider the angel’s explanation.

Verses 9, 10. “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the

judgment was set, and the books were opened."*FUMP 26.1*

We have here a most vivid description of scenes connected with the judgment. If not, it cannot be found in the Scriptures of truth.*FUMP 27.1*

Verse 11. "I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame."*FUMP 27.2*

Nothing is said of "the dominion" of this beast being "taken away," as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very *body* [subjects] of this fourth kingdom is destroyed, and given to the burning flame.*FUMP 27.3*

Verse 12. "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time."*FUMP 27.4*

Babylon, Media and Persia, and Grecia, successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.*FUMP 27.5*

Verses 13, 14. "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*FUMP 27.6*

Thus we see the kingdom of God is not set up till the judgment; hence no room for a temporal millennium before the judgment, and before the kingdoms of this world are destroyed.*FUMP 27.7*

Verses 15-18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall rise out of

the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. *FUMP 28.1*

Mark well the fate of the fourth beast. He is utterly destroyed. And the saints of the Most High take the kingdom, and possess it, not a thousand years only, but *forever, even forever and ever*. *FUMP 28.2*

Verses 19-25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." *FUMP 28.3*

1. The fourth beast, or fourth kingdom. There is but little dispute about what is here meant by the fourth kingdom. No kingdom that has ever existed on earth will answer to it, except the Roman kingdom. That has been truly diverse from all kingdoms, especially in its forms of government, which were not less than seven - being, at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western empires; Rome proper being in the Western empire. *FUMP 29.1*

2. The ten horns. Between the years A. D. 356 and 483, it was

divided into ten kingdoms as noticed in remarks on *chapter 2*; thus the “ten horns are ten kings” [kingdoms] that arose out of this empire.*FUMP 29.2*

3. The little horn. What is the character of the horn here spoken of? First, it speaks great words against the Most High; and, second, it makes war with, and wears out the saints. The same character is elsewhere described. See *Revelation 13:6, 7*. “And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them.” Daniel says, “he *prevailed* against them.” Now see *2 Thessalonians 2:3, 4*. “That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God.” Daniel’s “little horn,” Paul’s “man of sin,” and John’s blasphemous beast, are clearly identified.*FUMP 29.3*

It must be admitted that such a power has arisen, and that it is Papacy. The *titles* the Popes have assumed, of *“Most Holy Lord*,” and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establish the blasphemous character of that power. Pope Innocent III, writes - “He [Christ] hath set one man over the world, him whom he hath appointed his vicar on earth; and as to Christ is bent every knee in heaven, in earth, and under the earth; so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd.” Again, Pope Gregory VII, says, “The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the *only name in the world*. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err.” Surely here is a power *diverse* from all others, and proud and blasphemous enough to answer the character of the little horn.*FUMP 30.1*

It is said of this horn that he shall think to change times and laws.” It

is evident that the laws here spoken of are the laws of the Most High; for his work is to oppose God. The changing of human laws would not be here noted as a distinguishing characteristic of the man of sin. No: his distinguishing acts are against God and his saints. In fulfillment of this part of the prophecy, the Roman apostasy has removed the second commandment from the Decalogue, has changed the Sabbath of the fourth, from the seventh to the first day of the week, and has divided the tenth, to make up the number of ten commandments. See *Catholic Catechisms*.*FUMP 31.1*

4. The time when the little horn, or Papacy, arose. It did not arise before the ten horns; hence, it did not arise prior to 483, when the tenth horn came up. Three of the first horns must be plucked up before it in its rise. It came up among the ten horns, and three of those horns fell before it. It must have been established at the very point where the third horn fell.*FUMP 31.2*

In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under *Arian* influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence, before the decree of Justinian, (a Greek emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome *head of all the churches*, the Ostrogoths must be plucked up. This conquest was effected by Justinian's army in the month of March, 538; at which time, the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city; thus the third horn was plucked before Papacy, and for the express purpose too of establishing that power. [See Gibbon's Decline and Fall of the Roman Empire.]*FUMP 31.3*

The facts answer well to the prophecy. Here is the letter of Justinian to the Bishop of Rome, A. D. 533:-*FUMP 32.1*

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the Most Holy Archbishop of our city of Rome, and

Patriarch.*FUMP 32.2*

“Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and, as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition; therefore we hasten to *subject*, and to unite to your holiness, all the priests of the whole East. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see.”*FUMP 32.3*

“The authenticity of the title,” says Mr. Croley, “receives unanswerable proof from the edicts of the ‘Novellae’ of the Justinian code. The preamble of the 9th, states, ‘that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.’ The 131st, on the Ecclesiastical Titles and privileges, chapter 2, states: ‘We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.’” - *Croley, pp*. 114, 115.*FUMP 32.4*

Imperial Rome fell about A. D. 475, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian’s general, 536 to 538, when the Ostrogoths left it in possession of the Greek emperor, March, 538. Thus the way was open for the dragon to give the beast his power, and his seat, and great authority. *Revelation 13:2*.*FUMP 33.1*

5. The length of time this power was to continue. Daniel says, “a time, times, and the dividing of time.” John says, [*Revelation 13:5*,] “Power was given unto him to continue forty and two months.” He was to make war upon the saints - the church; and in *Revelation 12:6*, we are told, the woman, the church, fled into the wilderness 1260 days; and at the 14th verse, that it was for “a time, and times, and half a time.” Here then we have the period of the continuance of this power given us in three forms of expression, which settles the point that the time, times, and dividing of time is 42 months, or 1260 prophetic days or years.*FUMP 33.2*

6. Did the continuance of the Papal Dominion, as a horn of the beast, cease at the end of that period? From 538, 1260 years would extend to 1798. Did any thing transpire that year to justify the belief that the dominion of Papacy was taken away that year? It is a historical fact, that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the Pope was taken prisoner and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a republican form of government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, he that led others into captivity, went into captivity; and he who killed with the sword, those he was pleased to call heretics, was himself killed (subdued) with the sword; i.e., his dominion was taken away by war. See *Revelation 13:10*. *Verse 26*. “But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end.” See *2 Thessalonians 2:8*. “Whom the Lord shall consume with spirit of his mouth, and shall destroy with the brightness of his coming.”*FUMP 33.3*

That the Pope was restored, or a new one chosen, is admitted. But that he has power to depose kings and put to death the saints now, is denied. When he was a horn on the beast, he deposed kings at pleasure, for centuries, and silenced heretics by the flame, the rack, prison, and the sword. Can he do it now? No. Nor has he been able to do it since 1798. Papacy is compelled to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome.*FUMP 34.1*

“ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGO

XVI, by Divine Providence Pope, to all Patriarchs, Primates, Archbishops, and Bishops. GREGORY XVI. POPE." Venerable Brethren, - Health and the apostolic Benediction.*FUMP 34.2*

"You well know, Venerable Brothers, how great are the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds, heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City.*FUMP 35.1*

"Indeed, are we not (Oh, how shameful!) compelled to see the most crafty enemies of the truth, ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.*FUMP 35.2*

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity; these shameless preachers, who, while they walk in sheep's clothing, but inwardly are ravening wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a barbarous region in the universal world, to which the well known Central

Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the bosom of the church, and intercept her approach to the infidels.*FUMP 35.3*

“Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.*FUMP 36.1*

“Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate. GREGORY XVI. POPE.”*FUMP 36.2*

Now let us see whereabouts we are in the prophetic chain. Have we passed the Lion - Babylon? Yes. Have we gone by the Bear with three ribs in his mouth? Yes. Has the sign of the Leopard with four wings of a fowl and four heads been passed? It has. The dreadful and terrible beast, with ten horns, - has he been seen? Yes. Have we got past the little horn having eyes like the eyes of a man? That is among the things numbered with the past. What comes next? The Judgment, and God’s everlasting kingdom.*FUMP 36.3*

DANIEL CHAPTERS VIII AND IX

IN remarking on these chapters, the ram, goat, little horn, 2300 days 70 weeks and the Sanctuary will be briefly noticed.*FUMP 37.1*

1. THE RAM. *Verses 2, 3*. “Then I lifted up mine eyes, and saw, and behold, there stood before the river, a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.”*FUMP 37.2*

PICTURE

This symbol is explained by the angel in *verse 20*. “The ram which thou sawest, having two horns are the kings [kingdoms] of Media and Persia.” It represents the same as the breast and arms of silver of *Chap. 2*, and the bear of *Chap. 7*. This vision does not begin with the empire of Babylon, as do those of the second and seventh chapters, but it commences with Media and Persia, at the height of its power.

2. THE GOAT. *Verses 5-8*. “And as I was considering, behold an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore, the he goat waxed very great; and when he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven.”*FUMP 38.1*

PICTURE

The angel explains this symbol in *verses 21, 22*. “And the rough goat is the king of Grecia: and the great horn that is between his

eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." The goat, then, represents Grecia, the same as the brass of the image of *chapter 2*, and the leopard of *chapter 7*. Greece succeeded Persia in the dominion of the world, B. C. 331. The great horn is here explained to be the first king. The four horns that arose when this horn was broken, denote the four kingdoms into which the empire of Alexander was divided after his death. The same is represented by the four heads and four wings of the leopard of *Daniel 7*. See *Chap 11:3, 4*.*FUMP 39.1*

3. THE LITTLE HORN*Verses 9-12*. "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered."*FUMP 39.2*

PICTURE OF HORN OF ROME

This symbol is explained by the angel in *verses 23-25*. "And in the latter time of their kingdom when the transgressors are come to the fall, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy, wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

To avoid the application of this prophecy to the Roman Power, Pagan and Papal, Papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king who *could not resist* the mandates of Rome.*FUMP 40.1*

See notes of the Douay [Romish] Bible on*Daniel 7*; *8*; *11*. This

application is made by the Papists, to save their church from any share in the fulfillment of the prophecy; and in this, they have been followed by the mass of opposers to the Advent faith. The following facts show that*FUMP 41.1*

THE LITTLE HORN WAS NOT ANTIOCHUS

1st. The four kingdoms into which the dominion of Alexander was divided, are symbolized by the four horns of the goat. Now this Antiochus was but one of the twenty-five kings that constituted the Syrian horn. How, then, could he, at the *same time*, be *another* remarkable horn?*FUMP 41.2*

2nd. The ram, according to this vision, became great; but the little horn became exceeding great. How absurd and ludicrous is the following application of this comparison: Great. Very Great. Exceeding Great. *Persia*. GRECIA. ANTIOCHUS.*FUMP 41.3*

How easy and natural is the following: Great. Very Great. Exceeding Great. *Persia*. GRECIA. ROME.*FUMP 41.4*

3rd. The Medo-Persian empire is simply called *great*. *Verse 4*. The Bible informs us that it extended "from India even unto Ethiopia, over an hundred seven and twenty provinces." *Esther 1:1*. This was succeeded by the Grecian power, which is called VERY GREAT. *Verse 8*. Then comes the power in question which is called EXCEEDING GREAT.*Verse 9*. Was Antiochus exceeding great when compared with Alexander, the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer:*FUMP 41.5*

"Finding his resources exhausted, he resolved to go into Persia, to levy tributes and collect large sums which he had *agreed to pay to the Romans*."*FUMP 42.1*

Surely we need not question which was exceeding great, the Roman power which exacted the tribute, or Antiochus who was *compelled* to pay it.*FUMP 42.2*

4th. The power in question was "little" at first, but it waxed or grew "exceeding great toward the south, and toward the east, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were, of course, towards the east and south; but where were Antiochus' conquests? He came into possession of a kingdom already

established, and Sir Isaac Newton says, “He did *not* enlarge it.” *FUMP 42.3*

5th. Out of many reasons that might be added to the above, we name but one. This power was to stand up against the Prince of princes. *Verse 25*. The Prince of princes is Jesus Christ. *Revelation 1:5*; *17:14*; *19:16*. But Antiochus died 164 years before our Lord was born. It is settled, therefore, that another power is the subject of this prophecy. The following facts demonstrate that *FUMP 42.4*

ROME IS THE POWER IN QUESTION

1st. This power was to come forth from one of the four kingdoms of Alexander's empire. Let us remember that nations are not brought into prophecy, till somehow connected with the people of God. Rome had been in existence many years before it was noticed in prophecy; and Rome had made Macedon, one of the four horns of the Grecian goat, a part of itself B. C. 168, about ten years before its first connection with the people of God. 1Mac.viii. So that Rome could as truly be said to be out of "one of them," as the *ten horns* of the fourth beast in *Chap. 7*, could be said to come *out of that* beast, when they were ten kingdoms set up by the conquerors of Rome.*FUMP 42.5*

2nd. It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. [Palestine. *Psalm 106:24*; *Zechariah 7:14*.] This was true of Rome in every particular. Witness its conquests in Africa and Asia, its overthrow of the place and nation of the Jews. *John 11:48*.*FUMP 43.1*

3rd. It was to cast down of the host and of the stars. This is predicted respecting the dragon. *Revelation 12:3, 4*. All admit that the dragon was Rome. Who can fail to see their identity?*FUMP 43.2*

4th. Rome was emphatically a king of fierce countenance, and one that did understand dark sentences. Moses used similar language when he evidently predicted the Roman power. *Deuteronomy 28:49, 50*.*FUMP 43.3*

5th. Rome did destroy wonderfully. Witness its overthrow of all opposing powers.*FUMP 43.4*

6th. Rome has destroyed more of the "mighty and holy people," than all other persecuting powers. From fifty to one hundred millions of the church have been slain by it.*FUMP 43.5*

7th. Rome has stood up against the Prince of princes. The Roman power nailed Christ to the cross. *Acts 4:26, 27*; *Matthew 27:2*; *Revelation 2:4*.*FUMP 43.6*

8th. This power is to be broken without hand. Compare with *Chap. 2:34, 45*, where it is said that the stone "cut out without hands," smote the image, etc. Its destruction then takes place at the final overthrow of all earthly powers.*FUMP 43.7*

4. THE 2300 DAYS. - The field of vision, as we have seen, is the empires of Persia, Grecia and Rome. We will here introduce the inquiry of one saint, [angel,] and the answer by another.*FUMP 44.1*

Verses 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed."*FUMP 44.2*

It is a fact that 2300 literal days (not quite seven years) would not cover the duration of a single power in this prophecy, much less extend over them all; therefore the days must be symbols, even as the beasts and horns are shown to be symbols. It is also a fact that a symbolic or prophetic day is one year. *Ezekiel 4:5, 6*; *Numbers 14:34*. Hence, the period is 2300 years.*FUMP 44.3*

In regard to the date of the 2300 prophetic days, they evidently commence with *the vision*, at the height of the Medo-Persian empire. Anything more definite, this chapter does not furnish, we must therefore look elsewhere for the definite explanation of this matter.*FUMP 44.4*

5. THE 70 WEEKS. We regard this period of*Chap. 9*, as the only key to the time of the vision of *Chap. 8*. Notice as follows:-*FUMP 44.5*

1st. The command to Gabriel, [*Chap. 8:16*,] "Make this man (Daniel) to understand the vision."*FUMP 44.6*

2nd. Gabriel did make the Prophet to understand what the ram, goat and little horn meant, yet,*FUMP 44.7*

3rd. Daniel says, at the close of this interview with the angel, "I was astonished at the vision, but none understood it." None understood

the time - where to commence the 2300 days, and “what manner of time” they were.*FUMP 45.1*

4th. The ninth chapter of Daniel records another visit of Gabriel. The Prophet is praying when the angel touches him, and says, “I am now come forth to give thee skill and understanding.” It was on *time* that the Prophet needed “understanding,” as the other symbols had been explained. And mark the heavenly messenger’s first declaration, after telling Daniel to “consider the vision:” “Seventy weeks are determined [literally, cut off, as Hebraists admit] upon thy people,” etc. Cut off from what? Most certainly, cut off from the 2300 days, as a period of time can only be cut off from time.*FUMP 45.2*

The “going forth of the commandment to restore and to build Jerusalem” is mentioned in *verse 25* as the event to mark the commencement of the 70 weeks. As the 70 weeks are cut off from the 2300 days, it follows that they form the first 490 of those days, and both periods begin at the same date. Here we take leave of this part of the subject, and refer the reader to our works on the 2300 days and the Sanctuary, where it is shown that the 2300 prophetic days began B. C. 457, and terminated A. D. 1844.*FUMP 45.3*

6. THE SANCTUARY. It has been supposed that the earth, or a portion of it, was the Sanctuary of *Daniel 8*; but this is indeed a great error; one that has stood in the way of the reception of the “present truth,” and out of which has grown the recent fanaticisms on the definite time of the Second Advent. The definition of the word sanctuary, is a “sacred place,” a “dwelling place of the Most High.” This earth, or any portion of it, has not been such a place since man left Eden 6000 years since.*FUMP 45.4*

As the typical sanctuary of the Jews was the center of their religious system, so the “greater and more perfect Tabernacle” above, of which Jesus Christ is a High Priest, forms the center of all gospel truth. There is God the Father, there is Jesus Christ, a merciful High Priest, and there is the mercy seat, the ark, the law of God, [*Revelation 11:19*,] and the holy angels. We are indeed, introducing a glorious theme. It would be far better for the spiritual interests of the people of God if they would more constantly look upward, and

by faith view the glories of the heavenly Sanctuary. We recommend the reading of the book of Hebrews as an excellent commentary on this subject. We invite the especial attention of the reader to those works where a scriptural view of the Sanctuary to be cleansed at the termination of the 2300 days, is given, with the nature of its cleansing.*FUMP 46.1*

Events immediately preceding the second coming of Christ are mentioned in *Daniel 8*, yet that event is not brought to view in that chapter. It is true that it is said in *verse 25*, when speaking of the little horn, "he shall be broken without hand;" but the wrath of God in the seven last plagues will, at least, commence to break earthly governments, prior to the Second Advent. Read their dreadful description in *Revelation 16*. After the sixth vial is poured out it is said, "Behold, I come as a thief;" his coming is then still future.*FUMP 46.2*

The *event* to transpire at the end of the 2300 days, is the cleansing of the Sanctuary. That the tabernacle of God is the Sanctuary of the Bible, a multitude of texts directly testify. *Exodus 36:1-6*; *Leviticus 4:6*; *16:33*; *Numbers 4:15*; *Psalm 78:54, 69*; *Hebrews 8:1, 2*. That the cleansing of the Sanctuary is the work of a high priest, performed by blood, and not with fire, is also a matter of certainty. *Leviticus 16*; *Hebrews 9*. The work of cleansing the Sanctuary is not that of a king taking vengeance on his adversaries, but that of a priest concluding his work in the tabernacle of God. Hence, this work must precede the Second Advent, and be accomplished ere the priestly work of our Lord is closed in the Sanctuary of God. Until that point of time, the wrath of God is stayed by the intercession of our great High Priest. When that point is reached, the sins of the host or church, having been transferred from the Sanctuary to the anti-typical scape-goat, and the saints of God being all sealed, the wrath of God without mixture of mercy is poured out, and the adversaries of the Lord are destroyed with an utter destruction. The period of time in which the Sanctuary is being cleansed; we understand to be what the angel denominates "the last end of the indignation." *Daniel 8:19*. That it occupies a space of time is evident from the form of expression used by Gabriel: "I will make thee know what shall be IN the last end of the indignation."*FUMP 47.1*

THE SANCTUARY

THERE is a house in heaven built,
The temple of the living God,
The tabernacle true, where guilt
Is washed away by precious blood.*FUMP 47.2*

Long since our High Priest entered there,
Who knows the frailties of our frame;
Who loves to hear his people's prayer,
And offer to our God the same.*FUMP 47.3*

The daily ministry he bore,
Till ended the prophetic days;
He opened then the inner door,
To justify the sacred place.*FUMP 47.4*

Before the Ark of Ten Commands,
On which the Mercy-seat is placed,
Presenting his own blood, he stands,
Till Israel's sins are all erased.*FUMP 47.5*

This work performed, the firm decree
Will pass on all the sons of men,
He that is filthy, let him be,
He that is holy, so remain.*FUMP 47.6*

To Christ let living faith ascend,
Keep God's Commandments, patient wait,
Till we shall see our Dearest Friend,
And pass, with him, the pearly gate.*FUMP 47.7*